

# THE RECORDER.

The human mind will improve itself if it be kept in action, but grows dull and torpid when left to slumber.—*Lord Collingwood.*

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No. 2.]

AUCKLAND, JANUARY, 1862.

[VOL. 1.

SINCE the publication of the *Recorder* many changes have taken place in the religious, social, and political circles of the country, but the more important events, which particularly interest the public, are the appointment of Sir George Grey to the Governorship of New Zealand, and the establishment and consolidation of the Fox ministry.

The weighty question of the day is, we presume, the native difficulty, and no ordinary amount of labour, honesty of purpose, and persevering patience, will be required to disentangle our complicated relations with the native tribes. It were easy "to impose laws upon them, to give them piles of statutes," forgetting, or seeming to forget, that "the Maories are men of like passions and feelings, and to be acted on by the same motives as ourselves." Some there are, indeed, who profess "to see in the dark skins of the natives a warrant for dealing with them on principles different altogether from those on which we should deal with each other;" but we trust that a theory so repugnant to the best feelings of our nature, is held by comparatively few.

The aspect of native affairs has been sufficiently gloomy to create uneasiness, and though the portentous cloud still lingers in the horizon, we are warranted in believing that the local self government about to be accorded to the native people will restore confidence—will be the means of rekindling that kindly interchange of sentiment which long existed between the races—will give back to us the peaceful and sunny skies we were wont to enjoy.

# The Maori Portfolio,

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## TE TEIRA AND WAITARA.

It is not, we presume, generally known that Teira, who sold the famous 600 acres of land at Waitara to the New Zealand Government, admits, now, that the land was not his own. This admission was openly made in the presence of many credible witnesses, to whom he pointed out lands within the disputed block as the personal property of William King. Teira stated most emphatically that, independently of Kingi's claims, that he, Kingi, held in trust many allotments belonging to absentees, and that they were also included in the land surveyed by Government.

Teira made a further confession, namely, that he acted wrongly in ceding the land in question, he having no proper title apart from King, and that the notable 600 acres was, as King had previously declared, "the bed-room of us all."

"It" [i.e. the Waitara] says the heroic Teira, "does not belong to one man. Each man has a piece. The site of the pa we now occupy belongs to Pirikawau and Koro. The marshy ground is William King's. The land beyond [i.e. adjoining] the soldiers' barracks belongs to William King. The side [taha] towards Waitara [the Waitara river] is William King's. The side inland of the soldiers' fortress or camp belongs also to William King."

Prior to the commencement of hostilities at New Plymouth it was asked, "Has the Taranaki land claim been thoroughly investigated? If so, when—where—and by whom?" We may be permitted to add, What will the British public think of Teira's confession in the face of Colonel Gore Browne's trustworthy despatches?

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## SPEECH OF THE LATE POTATAU TE WHEROWHERO AT WAIUKU.

"Steadfastly adhere to Christianity, steadfastly adhere to Love; steadfastly adhere to Law. Is anything beyond this worthy of your consideration?

"The Gospel is not purchasable, it is a free gift, held out for all.

"In former times, O Maori, thy god was Uenuku the man eater; but to day, you have another God, even the mighty God of heaven.

"Let war be ended in New Zealand between the European and Maori.

"Let all crimes, whether great or small, be adjudged according to law, though the evil spirit may set himself up to counteract this advice."

Webster Coll

## THE CHIEF TE WETINI TAIPORUTU.

Te Wetini Taiporutu was a leading chieftain of the Ngatihaua, being a nephew of the great Waharoa, father of William Thomson Tarapipipi, who, says the author of "The Maori King Movement," is "remarkable for his intelligence, his desire for self improvement, and his love of peace;" it is added that "his dignified carriage marks him out as one of nature's nobles."

Hanu, the father of Taiporutu, was a chief of the Ngatiwhanaunga of Coromandel, and a blood relation of the celebrated Hooknose, with whom he resided for some years, and periodically visited after his permanent settlement among the Waikatos.

At the great meetings held in the Waikato country from time to time, the oratorical powers of Te Wetini were brought into play, on which occasions his burning sarcasms and patriotic zeal elicited the warm plaudits of his auditors. He was an ardent admirer of Potatau, and an energetic advocate of the great land league or king movement. To the European settlers he was courteous, manifesting in his transactions with them a desire to please.

"I knew Taiporutu well," says an old Coromandel settler, "he used to visit my station in company with Hooknose. I traded with him; he also worked for me, and I found him to be both honest and straightforward. He was very friendly to the white people, and was much respected by them."

Rangiherehere, Te Wetini's mother, had another son by her first husband, Hanu, named Paora Te Ahuru, who headed one of the divisions which attacked the redoubt at Taranaki, and who, on that memorable occasion, received a bullet wound in the neck and a bayonet wound in the side; he, however, succeeded, after three of his firelocks had become useless, in wrenching a rifle from a British soldier; with it, and the bayonet in his body, he withdrew, exhibiting them as trophies of his heroic daring.

In November, 1860, Te Wetini, with a number of followers, proceeded to Taranaki. On reaching the scene of hostilities he encamped with his little band, numbering about 100, where he was attacked by an army of 1000 under General Pratt, December, 1860. After "two hours fighting" he was discomfited and slain, thirty-seven of his chivalrous host perishing with him.

Thus ended the earthly career of the far famed Waikato Chieftain Te Wetini Taiporutu, who was honorably mentioned by the Commander-in-Chief of our Forces as "the Prime Minister of the Maori King."

It is a singular coincidence that Hanu and Te Wetini, father and son, fell in battle at Taranaki, the former fighting *against* the Ngatiawa and the latter *with* them.

## A MAORI SERMON.

BY MATAIA.

The lame man healed, Acts the 3rd.

1. Let these words be gathered up and put into a bag. God wishes that his words should be gathered into a bag. Wheat and other grain are put into their respective baskets; so in like manner God is desirous, not that his words should be left upon the ground, but that they should be gathered and put into a bag, and this bag is the heart.

2. Peter and John went to the temple; that lame one was there. The lame one was anxious to obtain money. This is the wish of other men also, and their tribes, to have money. But Peter said to him, "I have neither silver or gold, but I give unto you the words of Jesus Christ, Arise—walk."

The lame one sprang to his feet, and stood up among those who were whole, and walked into the temple. Now the revealer of this thing money is Paul, whose word was sent to Timothy saying, "The love of money is the root of all evil."

3. It was the strength of Christ that first made him whole. Here is the proof, "Jesus Christ is exalted as a Prince and a Saviour." There is no mystery in the Scriptures regarding the incarnation of Jesus Christ, and the cause of his mission to earth.. All the books of Scripture are very clear on this matter, and they all agree, so that it seems like one page. When he died, death had no power to retain Him. Death tried very hard to bind him with its cords, but He could not be held. He went down into the earth, but after three days he came up to the light of the world, and went to the right hand of the Father, where He is now seated.

Let us ever look up to Jesus Christ the Saviour. Let the words for our instruction end here.



### A FRAGMENT OF A MAORI LAMENT

FROM SIR GEORGE GREY'S COLLECTION, PAGE 10.

Nought but the spreading leaves  
Of Rongotau's and Pani's progeny<sup>\*</sup>  
Seem pleasing now, like honored guests  
Treasures held in high repute my sons,  
By your aged mothers.  
Now distant from us; who may tell the distance? †

I fetched you from Hawaiki†  
Where ye were created infants, and anon  
Ye grew to manhood;  
Thy fathers now that ye are gone  
Will move the winds that play in death's dark chambers ||  
And the ill omens will be seen again  
And weariness and faintness will o'ertake the tribe.

Ye were favored with baptismal rights  
Of Tutorohakina and Tutenganahau §  
That ye might in battle fields, my sons,  
Ward off the wielded weapon,  
And ward off that dread that scares at times the brave.

Mighty ye were in fight, greedy of renown  
As were your fathers at Kairau ¶ of yore.  
Ye flew to battle fields—plunged beneath the wave as the Kawau\*\*  
And drew up thence the Hakut† from the great deep sea.

Your fame shall gain the lofty summit of Haumatao|||  
 And when the lands beyond shall ask, "whose sons are these?"  
 "They were known," we'll say "when victories were won;  
 They were known when standing on the bow  
 Of the canoe, or moving on the armies  
 Lifting high—making great their people."  
 Yes ye were known; tho' young and tender then  
 Your arm gave stroke for stroke.

Ah! why did I not leave my son at Ngaengae§§  
 Then Totaraiahua had not seen thee,  
 Nor levelled at thee the fatal gun  
 And now ye haste away in companies to Manukau¶¶  
 You and your fathers.  
 Now let the yearnings of my spirit cease  
 Since ye nobly fell in battle.

\*Pani, Rongotea and Mauia, the parent kumaras or sweet potatoes from which the numerous varieties the poet calls "progeny" have been propagated.

†The land of spirits—eternity.

‡Hawaiki, the country of the New Zealander prior to his landing on the New Zealand shore.

||The poet supposes that departed spirits have power over the winds of the "po" or eternal night.

§Deified men.

¶Name of a place.

\*\*A sea-bird—emblem of a great chief

††The fish, barracuda. As the sea-bird captured its prey from among many fishes choosing the best, so his sons struck down in the fight the renowned chieftains of the tribes.

|||A mountain.

§§A place.

¶¶The family cemetery. The idea is that the departed ancestors would conduct the spirits of his sons to the abode allotted to them.



### THE OX MAN.

The sons of a settler at Hokanga killed an ox belonging to certain natives, and the young men having made their escape to the Otago gold fields, payment was demanded of the father, who refused to recognise the claim. It was argued that the beef had been salted and was in the settler's house, in his keeping; but the appeal was unavailing. Shortly after this, Sir George Grey arrived in the district, when the natives in question despatched a messenger to the settler for a bottle of rum. This demand met with a more ready response, and the Maori returned bottle in hand. The owners of the stolen ox immediately waited on their friend, and holding up the bottle of spirits just sold said, "Mr. ——, if you do not at once pay for our ox this rum will be taken to the Governor, and you will be obliged to pay a fine that will purchase many oxen." This had the desired effect. The cash was handed over to the natives by the crest-fallen ox-man.

## Moral and Religious.

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### THE LUST FOR GOLD.

Is there an infinite uncreated Being? Is there a future state? Is man an immortal responsible creature? are questions which every one in these days of hollow profession and insatiate mammonism should ask his own heart.

The burning lust for gold evinced by thousands now running hither and thither, goading one another on in frantic excitement, regardless alike of health and Christian duty, that they may, if possible, in the unseemly scramble, secure a few handfuls of the precious ore, practically ignores, or treats with indifference, the solemn fact that man is personally accountable to that Great Arbiter who will "bring every work into judgment, with every secret thing whether it be good, or whether it be evil."

The possession of money is a blessing, designed to benefit the human family; but comparatively few, unhappily, are sufficiently wise to be invested with so grave a responsibility—so important a trust.

Some make a god of gold, hoarding it up till its rust annihilates every moral principle that ennobles man; and they pass on from the theatre of their muckering insanity, groping their way through thick darkness to that world where conscience—long dethroned by the dumb idol they habitually worshipped,—will regain its supremacy, and ever after, with terrible severity, assert its potent sway.

Others expend the gold they amass upon selfish gratifications, being captivated by "the lust of the eye, and the pride of life;" rejecting with indifference or disdain the sublime truths of religion. These are the stalking skeletons of our species,—the solemn triflers, who, when about to be despoiled of the "purple and fine linen" they idolize, shrink into their own nothingness, as mere earthworms, writhing in helpless agony, and withering beneath the glance of an offended Deity.

The baneful effects of the love of money are visible on every hand, having noiselessly crept, not only into the state chambers of the resplendent palace, but into the thatched cottage of the labouring poor, and even into the cheerless hovel of the wayside beggar.

It is, however, most consolatory to know that a few are left on the earth, as friendly beacons amidst the deep gloom of civilized worldly wisdom which overspreads our globe, who are enabled to maintain the true dignity of man, and to look with steady gaze into the future,—

to the no distant period when his high destinies shall be unfolded, to the wonderment of admiring angels. These are Christians, they shall be like Him, their Elder Brother, and they shall see Him as He is.

These enlightened ones, while they shun with abhorrence the sordidness of the insentient miser, and look with pity upon the cold hearted selfishness of the worldling or religious professor,—these benignant almoners of Heaven's munificence, being blessed with a true heart, ever ready to ameliorate the woes of their suffering fellow mortals, will not fail to press upon the objects of their charity the soul stirring lessons inculcated in the Saviour's precious words,—“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.”

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### THE PATRIARCH JOB.

This eminent man, as the Scriptures inform us, resided “in the land of Uz,” which some fix in Idumea, and others in Mesopotamia. There is much difficulty in determining the time at which Job lived. Many suppose it to have been before the age of Abraham, whilst others conclude that it was not long prior to the departure of the Israelites from Egypt.

Job, as the book bearing his name records, had seven sons and three daughters, possessed vast riches, and was “the greatest of all the men of the East.”

Those who, like Job, “fear God and eschew evil,” are a terror to Satan, and he determines by every conceivable art to lead their feet astray, and to ruin their souls; for he knows that their influence will be felt by all with whom they may come in contact. No wonder then that the piety of the patriarch excited the hatred of the great enemy, he asked permission, therefore, to afflict him, thinking thereby that he should succeed in dissevering this true branch from its living vine; Satan, then, cannot harm the believer unless he obtain permission. What a consolation is this to the tempted followers of the cross! Permission having been granted to the “accuser of the brethren.” Job was quickly deprived of his children and all he possessed. Heavy as were the tribulations he had to endure, it is recorded to his honor that his pious exclamation was, “Blessed be the name of the Lord.”

Job was subsequently afflicted in his own person with a loathsome disease. During its varied stages the discussions between himself and his friends Eliphaz, Bildad, and Zophar, took place, and which were brought to a close by the Almighty, who came near in a cloud.

Job's personal appearance on the approach of his friends is touchingly alluded to by the sacred penman. It is said, “And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept. . . . They sat down with him seven days and

seven nights, and none spoke a word unto him, for they saw that his grief was very great."

After this severe test of the faith and patience of his beloved servant, the Almighty raised him to his former greatness, and gave him sons and daughters who were the comfort of his old age. He lived to enjoy the society of "his sons, and his sons' sons, even to four generations."

The impressive history of this man of God is closed with a solemn declaration,—an announcement of commanding importance to the writer as well as the reader, "So Job died, being old and full of days."

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### PEACE.

"Glory to God in the highest and on Earth peace good will towards men" was the proclamation which announced the birth of the world's Redeemer; and the gospel of the Prince of peace fully recognizes the principle of universal brotherhood, its adherents feeling it to be their high vocation to address themselves against ignorance and sin; for now as of old, the weapons of warfare which are mighty,—which calm the upheaving surges of the human breast, so that the lion becomes lamb-like, are meekness and love.

We give effect to the benevolent tendencies of our nature by devising means for the augmentation of the world's happiness and the mitigation of its evils,—become fellow workers with our Divine Master in the great school of philanthropy loving our enemies, and doing unto others as we would they should do unto us.

"In instructing us to consider" says Robert Hall "a portion of our fellow creatures as the proper objects of enmity, it removes, as far as they are concerned, the basis of all society, of all civilization and virtue; for the basis of these is the good will due to every individual of the species as being a part of ourselves. From this principle all the rules of social virtue emanate. Justice and humanity, in their utmost extent, are nothing more than the practical application of this great law"

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### IS LENGTHY PRAYER PROFITABLE?

The wise and good readily admit the fact that it is impossible for anyone to continue in the spirit of prayer beyond the term of a few minutes. Some say two minutes, others confine it to three, and on extraordinary occasions it is limited to five. But there are few persons engaging in prayer for a period of five minutes who are not chargeable with tautology, if not in words, at least in ideas. The safer and better plan, therefore, is to adopt the two minute system, so that the whole soul may be in the prayer, which has never been the case in lengthy prayers, and never, indeed, can be.

## SPECIAL SERVICES FOR 1862.

The Evangelical Alliance in England have set apart the first week in January 1862 for special prayer, and have solicited the coöperation of Churches throughout the world, so that Heaven may be moved to pity our guilty earth, and bless it with a rich Pentecostal shower. It is ardently hoped that the New Zealand Christians will arouse themselves from the slumber into which they have fallen, and join their efforts with those of their British brethren for the obtainment of the inestimable blessing we so much need—the outpouring of the Holy Spirit.

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**"LET EVERY SOUL BE SUBJECT TO THE HIGHER POWERS."**

BY LORD NUGENT.

The Divine Law, even in the Old Testament, can in no case be cited as countenancing the principle of Retaliation, strictly defined. And in the New it seems to be utterly forbidden, not only by the general spirit of the Christian Morality, but also in express terms by the words of our Lord, repealing what "hath been said, an eye for an eye, and a tooth for a tooth" (Matt. v. 38), and by the words reserving to the Almighty alone the prerogative of vengeance also (Heb. x. 30.) The words of inspiration can nowhere be at variance with each other. God cannot contradict himself.

There is a passage, often quoted in what appears to us to be a somewhat mistaken sense,—a passage which might perhaps appear, at first sight, hard to reconcile in spirit with the Christian Doctrine enforced in so many parts of the New Testament, and which might seem to carry with it into that Dispensation also the authority for vesting a power of vindictive and expiatory punishment in the hands of men bearing office as civil rulers. "For he" (the Ruler, as the context is usually interpreted) "is the minister of God; a Revenger, to execute wrath upon him that doeth evil" (Epistle to the Romans, xiii. 4.)

We will venture to submit for consideration that these words may appear to refer, not to the Civil Power, but to the Power of God—to the Supreme Powers having dominion over the Soul, as in contradistinction to human authority—"the powers that be." It is fit to be remarked that the words "he is the minister, &c.," can hardly with propriety be held to refer to the plural antecedent "Rulers." For this would confuse the sense by a false concord in grammar. Let us shortly examine the whole of this passage, so often cited in support not only of the Vindictive Authority given to magistrates, but also of the doctrine of a Divine Right delegated to them. For, be it observed, if it can truly be taken in support of the one, we cannot escape from taking it as also asserting the other, and impeaching the lawfulness of the original title under which the sovereign of these realms now fills the throne. "Let every soul be subject to the higher powers." The word thus used in the first verse, and which is rendered "higher," we venture to suggest is never found but as signifying dominion over the thing or person specified in the context—as, for example, in 1st Epistle Peter, xi. 18, where it is applied distinctly to the sovereign power as supreme in as far as regards the "ordinances of man;"—and that the Greek word for "soul" is nowhere in the sacred writings used to signify man in the mere civil or social sense, but his immortal and spiritual part; and that the passage must therefore be taken in the plain and simple construction of the words, "Let every Soul be subject to the Powers which have dominion over it,—i. e., the Powers of God. We proceed. "For there is no power but of God. The powers that be are ordained of God." Now the word here rendered "ordained" will, on reference to the original Greek, be found to be the very same compound word (only divided here by what the grammarians call a Tmesis) which, in the former part of the same verse, is properly translated "subject to." We would then

venture to suggest that, if in the former part the word be properly rendered—and of this there is no dispute,—it should in the latter part also bear the same sense. It would then run, “For the powers that be are subject to those of God.” In perfect accordance with the doctrine contained in the first part of the verse.

We now proceed to the third verse. “Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power?” &c. For “he is the minister of God to thee for good,” &c., and “he beareth not the sword in vain” . . . . “a revenger,” &c. Here is a manifest false concord, if this prerogative of vengeance be construed as delegated by the Almighty to the “Rulers,” who are mentioned in the plural number; whereas the verb is, in both cases, in the singular. We seek then in the context, and we find “the Power” to be the immediate antecedent. And the sentence is perfect if thus rendered, as is warranted by the construction of the Greek version. “For it” (i. e., in reference to the former verse, the Power of God) “is the minister of God, a revenger to execute wrath upon him that doeth evil.”

We deeply feel with what disidence and humility it is that any suggestion touching the construction of a doctrinal passage in Holy Writ should be offered. Yet we do offer this, as appearing to us to reconcile the passage with grammar, with the ordinary sense which the words elsewhere bear, and, above all, to be in precise accordance, again, with the declaration, which cannot be at variance with any other passage of the inspired writings, “Vengeance belongeth to ME, saith the Lord.”

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## Correspondence,

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TO THE EDITOR OF THE “RECORDER.”

SIR—Much verbiage has appeared in the public prints on the subject of roads in Native Districts. I, for one, cannot see what benefit would accrue, either to Natives or Europeans, from such a proceeding, and am glad to see that the authorities have, under existing circumstances, confined the operations of the troops to the formation of roads upon Crown Lands.

Dec. 30.

X.

TO THE EDITOR OF “THE RECORDER.”

DEAR Sir.—It is time the attention of the Public was drawn to the condition of very many children in this city, almost destitute of the means of subsistence, and quite deprived of parental influence and religious training. I mean those who are orphans, literally, and others, virtually orphaned by desertion. To these might be added such children as have drunken, or otherwise worthless parents. All alike imperatively call for some immediate action on their behalf. I believe sixty to be a low estimate of their number. These children are cast loose upon the world, and are dependent upon the charity of individuals who, perhaps, with families of their own, have, without any further charge, to eat the bread of carefulness. If something is not done these children will grow up without moral training, and become men and women uneducated, depraved in their habits, and miserable in their lives,—hardly knowing right from wrong; what must their influence be upon their

companions,—nay, more, upon society generally? The scourges and pests of society, will they not become criminals and castaways? and will they not go to swell the mob that may rule an election, and decide a contest in a way which all right thinking men must deprecate. If not on the ground of common brotherhood and humanity, yet surely, for the sake of the community something will be done.

Establish and maintain an orphanage. It is a work of time. There is urgent need for one now, therefore the greater necessity for setting about it at once. It will cost a great sum of money and require a permanent income. Not half so much as the men of our city waste upon things that are injurious to themselves and less than Christians can afford to give.

It appears then to me and will upon consideration I believe to you, that there exists beyond all doubt a necessity for an orphanage. It is within our means to establish one. It is our duty; will all heartily help us to say *It shall be done?* I for one, will be only too willing to give all the help I can. Perhaps the best course to pursue would be for a few of those who feel interested, to form themselves into a Committee, to ascertain what accommodation &c., &c., would be requisite, to estimate roughly what the cost would be, to arrange for a public meeting.

I am,

Your's truly,

H. E. I. C.

Auckland, 19th Decr. 1861,

TO THE EDITOR OF "THE RECORDER."

SIR,—I beg to suggest, through the medium of your Magazine, the necessity and advantage of establishing public baths at some convenient spot adjacent to the city. At present, I am certain that many persons deny themselves the healthful pleasure of sea-bathing simply because of the inconvenience of indulging it in the uncomfortable and exposed places now generally resorted to for that purpose. Of course there are some enthusiastic bathers whom no amount of inconvenience would deter from their favourite exercise, but it will, I think, be generally admitted, that if public baths, similar to those established in Sydney, Melbourne, and other colonial seaports, existed here, they would be hailed as a valuable boon by the community, and would induce a large number of our population to indulge in a delightful luxury which they are now virtually compelled to forego. It matters little, I think, whether the project be taken up by Government or by private enterprise, so that the public be supplied with a *desideratum*, which would not only be a great source of enjoyment, but which would largely contribute to promote the general health of the community.

I remain, Sir,

Yours obliged,

THE WAITEMATA.

Auckland, Dec. 21.

## The What-not,

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### TOTAL ABSTINENCE SOCIETY,

The members and Committee of this society meet monthly : the former at the Odd Fellows' Hall, and the latter in the Rooms of the Young Men's Christian Association. There is also an annual *soirée*.

The President of the Society is Captain Haultain, the Vice-President MR. W. Rattray, and the Secretary, Mr. Osmund Lewis.

The influence of the band of patriotic men connected with the honorable cause of teetotalism in Auckland is by no means inconsiderable. We indorse their opinions with all heartiness, and wish that their usefulness may speedily be increased a hundred fold.

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### ANOTHER VICTIM TO CRINOLINE.

A lady who had been engaged as governess in a family at the Bay of Islands district, inadvertently venturing too near the fire, her dress ignited, and though immediate aid was promptly rendered, it proved unavailing, the raiment worn by the unfortunate lady being that patronised by the fashionable world at the present time, and which, amongst the circles of the fair sex, has occasioned so lamentable a sacrifice of life.

Now what is fashion? "Fashion" says a spirited writer of the day, "means change; instability of mind; absence of all principles of propriety and taste. None but a simious or imitative people could have a fashion. Fashion is but a false and fickle goddess, set up for the benefit of her high priests, the tailors and milliners. She is a cruel goddess too, for like Moloch, she makes many of her worshippers pass through the fire to her."

"When will some noble woman come among us, some Deborah to overthrow the hideous idol?"

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### SMOKING.

"Tobacco," says the Secretary of the British Anti-Tobacco Society, "is one of the main causes of the diseases of humanity; it lies at the foundation of some of the most virulent maladies which afflict mankind; it has an especial influence on the brain, and is one of the many causes of lunacy. The constituent properties of tobacco are highly poisonous and anti-vital. One of the characteristics of tobacco is its secret and unsuspected power of making inroads on the physical and mental constitution; hence, dyspepsia, hypochondriasis, heart affections, paralysis, apoplexy, and lunacy."

We might quote other authorities, and dilate freely on this interesting topic, but our space reminds us that the present article must be limited. May we not hope, however, that sufficient has been advanced to engage the serious attention of the New Zealand smokers, and though their name be legion, the honest investigation of this grave question, will, we are not slow to predict, lead them to discover the costliness, filthiness, and banefulness of tobacco.

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### THE RIFLE MOVEMENT IGNORED.

It will be seen that the English people have repudiated the old crusading spirit of the dark ages which mock patriots have sedulously attempted to revive in the form of what has been designated the "rifle movement." The arguments adduced by the advocates of moral suasion are sufficiently weighty to command consideration; till these are refuted, therefore, we are bound, in all fairness, to respect the conscientious scruples so tenaciously held by the anti-war league.

"The attempt to make rifle corps a national institution" says a competent authority, the Report of the Hartwell Peace and Temperance Festival "has proved an utter abortion—a total failure. Englishmen will not be carried away by this military delusion, by this false cry, and have not come forward in any large numbers in response to it. For instance, in the town of Southampton in which we should have expected much sympathy with this movement, out of 45,000 inhabitants only fifty were found to attend a meeting; again, in Plymouth, which is a place largely imbued with military influence, and 70,000 people, although the question had been agitated for weeks, only twenty-four persons came forward and enrolled themselves. The patriotic songs of the justly celebrated poet Martin Tupper at Aldbury did not have their calculated effect, only four persons attended, two of whom were Messrs. Tupper and son. A few days ago, *The Daily News* commenced its leading article by the ominous words, 'The rifle movement stagnates,' and in our opinion, the more it stagnates, the better for the country."

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### THE BAND OF HOPE.

The President of this excellent and interesting Society is Mr. P. H. Cornford, and its Secretary, Mr. Battley. It meets every alternate Thursday evening. There is an annual Festival, on which occasion the young people, numbering at present about 850, walk in procession; displaying their many colored banners, each bearing a characteristic device. Such a band of youthful reformers, eager to grapple with the bacchanalian monster, and to expel him from the homes he has impoverished and demoralized, must call forth the admiration of every benevolent mind. The Divine blessing will assuredly be vouchsafed to a society whose efforts are directed to the extermination of an evil which has so long and so effectually retarded the progress of morality and religion.

## THE TONIC SOL FA SYSTEM.

A class taught upon this system has been organised by Mr. French, of New-ton; the following is a specimen of the characters used in this notation—

**D<sup>1</sup>:d<sup>1</sup> | d<sup>1</sup>:d<sup>1</sup> | t:1 | s:- | L:1 | l:l | s:f | m:-**  
Worthy, worthy is the Lamb, Worthy, worthy is the Lamb.

## THE MECHANICS' INSTITUTE.

There is little elegance in the building called the "Mechanics' Institute," but the reading room, and that used for public meetings, are spacious and comfortable, and have been of great utility to the Auckland public. There is an extensive library in connection with the Institute, and its list of English and local journals is large and well selected.

## YOUNG MEN'S CHRISTIAN ASSOCIATION.

This useful Institution has effected much good in Auckland, and we trust that the ramifications of its usefulness will be rapidly extended. There are some standard works in the library, and the Rooms are furnished with the popular periodicals and newspapers of the day. We are not without hope that the indefatigable Secretary, Mr. Shalders, will induce the Committee of the Association to dispose of the present property, and to erect a more capacious edifice in a pleasanter and healthier situation.

## TRUE AND FALSE INDEPENDENCE.

"There, John, didn't I tell you that Uncle Robert's visit would well repay us for the trifling sum I spent in making our home fit to receive him?" said a portly farmer's wife, as she hastily closed the door of her best parlour, with an eager desire to make a private communication to her husband.

"I am not at present aware that Mr. Atherton's stay here has benefited us, beyond the pleasure which we have derived from his society," her spouse somewhat drily remarked.

"But I called you in here to make you aware of it," the lady returned; "and now I hope you will at last give me credit for good management."

"Pray what may this vast advantage be, my dear?" John Dudley inquired.

"Why nothing less than that Uncle Robert has generously offered to adopt our Harry, and make him his heir."

No exclamation of rapture followed this speech; on the contrary, her spouse only gave a significant shrug of the shoulders.

"Why, John, you don't seem at all pleased," she observed, a little crest-fallen. "Surely you are not so foolish as to overlook the benefit it will be to our dear boy because you would not like to part with him."

"You quite mistake my motives, Betsy; I should be sorry to throw a barrier in the way of our son's happiness, but——"

"Oh, then you are of my way of thinking, after all; I thought you could not be so blind to the interests of——"

"Nay, now don't be so hasty in your conclusions, my dear," Dudley interrupted in

his turn by saying ; "for to own the truth, though I am most grateful for your uncle's generous offer, I am doubting whether the acceptance of it would really advance the boy's happiness."

"Why surely you cannot be in earnest. Not for Harry's happiness to be brought up a gentleman!"

"Will you listen to my reasons for this, as you deem it, strange assertion?"

"You can never say anything that will convince me you are right," said the lady tartly.

"Perhaps not, my dear, but I will try. Harry's character is not one likely to be improved by affluent circumstances; he is inclined to be indolent and extravagant; and the luxuries his uncle's wealth would afford would tend to increase his imprudence."

"But don't you see, John, that while Tom will make his own way in the world, Harry appears only cut out for a gentleman?"

"You are pleased with the prospect of your son's inclinations being gratified," said he, seriously ; "but wealth is only desirable when the possessor has the wisdom to use it aright ; otherwise, it becomes a positive evil."

Mr. Atherton was rich, and being a bachelor various speculations had been made by his relatives as to which among them would inherit his property.

To do Mrs. Dudley justice, ambitious plans for her children was her chief failing, for she was a tender wife and mother, a clever manager, a kind mistress and good neighbour.

John Dudley though generally firm, had his weak points, and his good lady had the tact to discover and work on them. Finally, the united pleadings of mother and son overruled his objections, and Mrs. Dudley gratefully accepted the offer.

We will now pass over a period of five-and-twenty years. Henry Dudley had inherited his uncle's property ; but having married a lady, like himself, of expensive tastes, he was constantly embarrassed.

Thomas Dudley had also married ; but the woman of his choice was as unlike the wife of his brother as it was possible for two individuals to be. He had also fulfilled his father's prophecy by making his own way in the world.

The quiet family at the "Elms" were one morning thrown into excitement by Henry Dudley's carriage stopping at the garden gate. Thomas gave his brother a hearty welcome. When the brothers were alone Henry remarked, "I wish to consult you Thomas on a little matter which causes me some uneasiness."

"You are not in difficulties, I hope?"

"Just a little embarrassed ; you know my income is not large considering the appearance I am obliged to support, and—"

"Obliged to support beyond your means!"

"You know nothing of the world, Thomas. In order to support my station——"

"You must sacrifice peace of mind, truth, and justice. Is it not so, Henry? I know a little more, perhaps, of such things than you imagine."

"I thought you would act a brother's part, and assist me a little, instead of taking me to task as though I were a prodigal."

Henry Dudley required of his brother a loan of one hundred and fifty pounds, which sum was placed at his disposal ; but on the eve of his departure the post brought a letter stating that his affairs were hopelessly involved. Mrs. Dudley and her daughters were in a truly pitiable state of mind when the truth could no longer be concealed from them ; but we regret to say that their altered circumstances produced no change in the habits of this unhappy family.



## Items of Intelligence.



### POLITICAL—

Sir George Grey and suite had returned from Waikato, where a sumptuous Native feast was given in honor of His Excellency's visit.

A new system of Government is being introduced among the Maori to the no small satisfaction of the friends of order.

The Provincial Council is to meet this month for the dispatch of business.

The Native Office so long and loudly complained of has been very wisely allowed to die out.

As Teira has admitted that the land at Waitara he sold to the Government belonged to W. King and others, should not the whole of his lands be at once confiscated?

It is, we understand, the intention of Government to allow the Natives, under certain restrictions, to lease and sell their lands to the settlers.

The cost of the late war and its attendant expenses is estimated at £800,000.

**RELIGIOUS—**

A noon-day prayer-meeting on Mondays and Thursdays is held in the Rooms of the Young Men's Christian Association; also a prayer-meeting on the second Friday of every month at 8 o'clock p. m.

**LOCAL—**

A very superior building is being erected in Queen Street adjoining the New Zealand Bank as an Auction Mart for Mr. S. Jones, the upper floor of which will be used as a public Assembly Room.

The Provincial Authorities are bestowing a considerable amount of labor on the sewerage of the city.

Henderson & Macfarlane are erecting a fine brick structure near the wharf, which will add materially to the improvements in Queen-street.

Our correspondence will show that the benevolent of our city are seriously contemplating as to whether the time has not fully come for the establishment of an orphanage.

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## Original Poetry.

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### THEY WAKE.

They wake in Eden, where the bowers  
Were twined by angel hands ;  
Where first the viper nipped the flowers  
That graced those spotless lands.

The wake in Nineveh's proud halls,  
Where art maintain'd her sway,  
Till time displaced her sculptured walls,  
And bore her sons away.

They wake on Ararat's dark steep,  
That wore its funeral shroud  
When high above that mournful deep,  
The bow lit up the cloud.

They wake in Egypt's marble urns,  
Enshrined in rich perfume ;  
Where priest and artist vied by turns  
To grace the kingly tomb.

They wake where He awoke—whose call  
Shall rend the earth and skies ;—  
Then,—starting from his nightly pall,  
Each sleeper shall arise.

Auckland.

# KO AOTEAROA.

“E matau haere te hinengaro ki te whakamahia tonutia ; otira, ka ngokore haere, ka hinamoe, ki te waiho kia mangere ana.”

Te putanga tuatahi o “Aotearoa” tuku pu ana te rangi. Te takanga mai o enei, nga takiwa, mahea ana tetahi wahi o te purorohu, piwatawata ana te kapua pouri, maene ana te kiri o te tangata i te tauawhitanga mai o te ra.

Horahia, horahia te pai ki nga iwi. E tika ana ; ko te pai me hora. Karangatia kiuta te matua hei kai i nga mau o te whenua, kia mihia koki nga morehu—nga waihotanga a mate te toa, e horo nei i te whanau a Tiki, e kawhaki ki-no nei i nga nui ki nga hau o te po.

Kati ki a mate, ko a mate ano. Whakatupuria tenei kia tupu, kia hou nga weri ki roto ki te matua-whangai, ki a Papatuanuku ;—te tangata, te tangata ; te otaota, te otaota. Ma nga rau o te wao nui a Tane e whakawairakau te oneone ; ko te toto tangata, kati atu i te uaua panapana ai.

Heiaha te ingoatoa ? Heiaha teaha ?—kapakote pai, engari tena. Meaha ? Me here pu te Ture, na te mea, ko “te mahi a te tikanga he rongo mau, te whakaotinga o te tikanga he ata noho, he ngakau tatu, ake, ake, ake.”—Ihaia, xxxii—17.

## KO KAWANA KEREI.

Na te tohunga o Kawana Kerei ki te whakaaro, na te tika hoki o ana ritenga ki nga iwi reo ke e noho rurua ana—na te ata haere o tana mahi ki te whakaora tangata, koia i tonoa mai ai e tawahi, hei tiaki, hei atawhai i tenei motu.

Kua matau te tangata ki a Kawana Kerei, na reira, kahore he hopohopo o te ngakau, kahore he matakakatanga, e aro nui mai ana tana kupu ki nga mea e paingia ana e ia, ki nga mea hoki, e kinongia ana. Ka mahi te uri rangatira!

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### KO TE POKIHA.

Kua rōngō nga hoa Maori ki nga mahi tika a Te Pokiha. Tanu noa te hunga whakaaro kore i o ratou he, hura tonu a Te Pokiha; no ka kitea nuitia a ratou tikanga poauau, peia kinotia ana ki waho. I tenei wa, ko nga turu honore kei i a Te Pokiha ma; a kia mohio mai nga iwi Maori katoa, e kaha tonu ana a Te Pokiha i roto i-enei ra ki te whakarāngatira i te taha Maori, kia purero ake ai. Ko te tangata tika ano, ka korerotia paitia e te hunga whakaaro, ka arohaina e te ngakau.

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### KO KAWANA PARAONE.

Kua hoki a Kawana Paraone ki tawahi, kihai i ata rite te wa o tona nohoanga ki Nui Tirenī ka tonoa atu ra e te rangatira o te runanga a Kuini. Titiro noa ki ana mahi i tona orokokawanatanga taeanoatia te ra o tana haere, kihai rawa i kitea e te whakaaro tetahi pai nui ana, kia kotahi. Engari ko te hīra o tana he e kitea nuitia ana e te tokomaha.

I whakaritea taua Kawana e nga maori ki te mira, tika atu he tangata e huri ana, pera tonu. Ko nga pakeha kuare me nga pakeha ngakau kino i paingia e ia; na ratou i whakariroiake tona whakaaro; a, te mutunga o tana mahi poauau, ko te rewanga o te toto Pakeha, Maori hoki, kirunga o Taranaki.

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### TE KORERO A POTATAU TE WHEROWHERO KI WAIUKU.

Kia mau ki te Whakapono; kia mau ki te Aroha; kia mau ki te Ture.

Heiaha te aha, heiaha te aha? Ehara i te taonga hoko te rongo pai; he taonga horatu; he taonga tarewa.

I mua, ko tou atua, e te Maori, ko Uenuku kai-tangata; i naianei, he atua ke tenei, ko te Atua nui o te rangi.

Me whakamutu te whawhai ki Nuitireni, a te Maori, a te Pakeha.

Ko nga hara katoa, hara nui, hara iti, me whakawa ki te ritenga o te ture. Waiho ma te wairua kino e rere ki runga poke ai.

— — —

Pukaki, Hepetema 13th, 1861.

Whakarongo mai e nga pakeha e noho ana ki Akarana me nga tangata maori, he korero tenei mo tetahi tangata o te Akitai ko Epiha Putara te ingoa, i mate i te kaata, no te 13 o Hepetema 1861 I haere ia ki Purewa. Ko te tino take o tana haere, he aroha ki tana tamaiti ki a te Keene Tangaroa, tuakana a Mohi Teahiatengu. Ko tenei tangata he matua ki a Mohi raua ko te Keene, he rangatira ano ia no te Akitai. I rongo ia kua mate te mokopuna a te Keene he kotiro ko Katene te ingoa i te kura ano ia a Pirimona e noho ana. Ka aroha ia ka haere, a ka eke ia ki runga kite Kaata ratou tokotoru ko Arama-karaka te Matuku me tana tamaiti hoki me Takerei. Ko tenei tangata he rangatira he mokopuna ki a Apihai-Awarua-Te Kawau. Ka haere atu ratou i Pukaki ka tae ki Otahuhu ka tika ratou i te rori ki Pamiua, no te taenga atu o to ratou kaata ki te Pamu a Ranana, ka kitea atu taua Rakaha e haere ana mai i waenga pamu ka tae mai ki te taha o te taiepa, ka patai mai "haere ki whea?" katahi a Arama Karaka ka mea atu "e haere ana ki Purewa" katahi Arama Karaka ka tahuri ki te pupuru i nga reina o ta ratou hoiho, ka whiua mai e taua pakeha te kohatu ka u ki te puku o te hoiho ka rere, ki hai i taea te pupuru. Peke noa, peke noa ki hai i taea te pupuru; i tai atu o te heketanga ka whati te rakau o te Kaata ka taupoki, ka mate kotahi ka ora tokorua. Ko te iwi i kite i te matenga ko Ngatipikiao, ko Tuhourangi me nga pakeha hoki me te Rata o nga hoia, me nga Apiha hoki i kite katoa ratou; i ki hoki te Rata me

nga Apiha kia waiho kia ratou kia rongoatia, a he tika ano ta ratoa whakaaro no te mea he nui no to ratou aroha ki te nei tangata ko te take i tohe ai nga tangata maori kua kite ratou kua mate rawa koia ratou i tohe ai kia mate mai ki te kainga, a heoi ano ka riro mai i a ratou. Ka haere mai ratou ka tutaki kia Hori Kereama ka homai e ia te rongoa. No te 16 o nga ra o taua marama ano ka hemo taua Kaumatu nei.

E hoa ma e aku hoa aroha, tenei ano tetahi whakaaro aku, ka hua ahau ki nga rori o Kuini hei haerenga mo nga wera, mo nga kopa mo nga matapo, no te mea kua ki koutou e kore te Pakeha e pokanoa ki te tangata Maori. Tenei ano te whakatauki a toku Tupuna "Whitikoreke ka kitea koe." Ko te take o Whitikoreke ko enei tangata ko Epiha raua ko Erietara no te Akitai no te hapu kotahi. E hoa ma tirohia koa taku he mo enei tangata kua waiho nei ki raro i te ture; i mea ahau MA TE TURE E HOPU TE HARA. Ko tenei mau tonu mai te ringa o te hara kia au. E rua oku mate, ko nga tangata, ko te whenua hoki tetehi; aha koa mangu taku kanohi he Pounamu taku ngakau. Ki taku ianei, kinongia te hara ahu atu ki te pai.

Heoi ano.

Na to koutou hoa aroha,  
NA MOHI TE AHIAHENGU.  
No Pukaki.

## TE MATENGA O PAORA TE PUTU.

No Ngatitamatera tenei rangatira a Paora Te Putu; tona kainga ko Koputauaki, i Hauraki. He tangata pai noa atu a Paora; he tangata whakaaro nui ki te Atua; ko te tangata tenei i manaakitia e Hauraki katoa. I puta nui te kupu whakapai mona i nga Pakeha a i nga Maori, ta te mea, i kitea nuitia tona tika i te orokonohoanga o te Pakeha ki tenei motu taeanoatia tona hemonga. He tangata matemate a Paora Rongoa noa nga hoa Pakeha kihai i taea te putake o te mate. Ka kitea i konei te tika o te kupu o te Apotoro a Pita, "Rite tonu hoki ki te tarutaru nga kikokiko katoa, te kororia katoa ano hoki o te tangata ano he puawai tarutaru,"—i Pita 1—24. I te 19 o Mei 1861, ka kitea te ahua mate o Paora e ona whanaunga. No taua ra ka mea ake a Paora, "Kua toimaha ahau.

I te 20 o nga ra ka pataia iho e Mataia "E Paora, e marama ana

koe?" ka mea ake ia, "Ae e marama ana tetahi wahi, e pouri ana tetahi wahi." Ka meatia atu, "Ae e Pao, kei ngaro te wahi marama i te wahi pouri. Kei ngaro a te Karaiti i te wahi pouri." Ka mea ake ia, "E takoto nui ana a Ihu Karaiti, kahore he mea hei hunahuna ; e takoto nui ana."

I taua ra ano ka patai a Paora ki a Mataia, "Ko wai ma ena wahine e marenatia mai na i waho na?" Ka mea atu a Mataia, "Kahore he wahine e marenatia mai nei i tenei ra ; ko Ihu Karaiti anake kua marenatia ki tona Hahi" ka mea ake a Paora, "Koia hoki, e ki ana te kupu a Paora, ka mate te tinana mo te kino, he oranga ia te wairua mo te tikanga"—Roma viii—10. Me ta Ihu Karaiti "E matemate koutou i te ao nei ; otira, kia maia, kua toa ahau i te ao nei."—Hoani xvi—33.

I te muri awatea o taua rangi ka mea a Paora, "kei mahue nga kupu nei." Ka puaki i reira tetahi o ana kupu "Ko te mea e herea e koe i te whenua, e herea ano hoki i te rangi ; a ko te mea e wetekia e koe i te whenua, e wetekia ano hoki i te rangi"—Matiu, xvi—19. Ka mea iho ia, "Ko nga kupu a te Atua, waihotia ihe i te ao hei mahi ma nga poropiti. Ka mea ano ia, 'Ki te mea, hei roto i a te Karaiti tetahi he mahinga hou ia ; kua pahure nga mea tawhito, kua whakakahoretia nga mea katoa.—2 nga Koriniti v.—17.

Ka mea atu a Mataia "E Pao, heoi ano to hiahia ki te korero i tenei ra?" Ka mea mai ia, "E iti ana koia ena?" ka mea atu a Mataia, "E nui ana." Ka ki ake ano a Paora, "He wahi ano ka puta mai te kaha, he wahi ano ka puta mai te ngoikore, inahoki puta mai te Rewera ka tohe mai ka pana, ka tohe mai ka pana, ka puta mai te pai, ka tukua mai." E ki ana te kupu, wha whaitia te rewera, a, ka oma ia i a koutou"—Hemi iv.—7.

Ka ki ake ano ia "Kaore, kaore, ma te kaha ano, kia kaha nga tane." Ka nui te tika o tenei kupu a Paora inahoki e mea ana nga Karaipiture, "Kia mataara, kia oho, ko to koutou hoa whawhai hoki ko te rewera ano he raiona tangi e haereere ana e rapu ana ki awai ra nei kia horomia eia."—I Pita v—8.

I te 25 o nga ra ka ki ake a Paora, "Tokotoru kei te rangi tokotoru kei te whenua huihuia kotahi ano."—I Hoani v—7.

Ka mea a Paora ki te rangi tona wahi i hiahia tia e ia "Kei reira a Ihu Karaiti a kei te ringaringa matau o te matua."—Nga Epiha i—20. Ka mea ano ia "ko Ihu Karaiti toku kai tiaki."

I te 29 o nga ra ka mea a Paora ki a Riria, "Kia mau ki te Karakia." Ka ki ake a Paora "Katahi ano au ka mea kua tata taku haere no te mea kua maro te ara" Hoani xiv—6. "Ko ahau te huarahi te pono me te ora."

I te karakiatanga ka tangohia a Hoani iv whakaritea ana e Mataia nga kupu katahi ka mea ake a Paora, "Ae ka tika to korero. Kahore he whakaaro, kei nga tane kei nga wahine—kia kaha ; ko te wahi ki au e marama ana."

I te l o nga ra ka kiajatu, e tatari ana matou ki to kupu whakamutunga.

Ka mea ake ia ko te kupu ano tenei kia koutou, "Kia kaha nga tane kia kaha nga wahine ki te whakapono." Ka mea ano a Paora ki tonā hoa "E noho koe hei tangata ora ka haere au nei ki toku kainga." "Ki whea?" "Ki te rangi,—Ki te rangi; Ka whai ki reira." "Ka hari nga tupapaku e mate nei i roto i te Ariki . . . Ae ra e ai ta te Wairua kia okioki ratou i a ratou mahi"—Whakakitenga—xv—13.

### Te Ngaki Whenua.

I nga ra o Hanuere me parau te whenua, ka waiho kia takoto. I a Pepuere me rui te oti me te pare. I a Maehe ruia te karahe me te korowa. I a Aperira me parau ano te oneone mo te witi. I a Mei me rui te witi me te pare Ingarihi. I a Hune i a Hurai ruia te witi, pokaia te riwai. I a Akuhata pokaia te riwai, ruia he pare. I a Hepetema he riwai. I a Oketopa te riwai whakamutunga, te kanga, te paukena, te merengi, te kumara. I a Noema, te kanga matamuri, te kumara, te merengi, te paukena me ara atu mea. I a Tihema hutia te runa, te puwha, tahuna ki te ahi.

### Ki nga hoa Maori.

E hoa ma tena ra ko koutou i roto i te mahi tohu o te Atua i o tatou tinana. Tena koutou i a tatou korero, i a tatou whakaaro, i a tatou mihi ki a tatou ano.

E hara i te hanga te waimarie mai o te Atua ki a tatou, inahoki, e ta nei te manawa, a, ko nga patu kua whakaturia ki te kopaenga whare. I nga wahi kua pahure ake nei i tahunaterarauhe o te koraha, a, whano kai te ahi ki nga kauri nunui o te wao; ko tenei, kua oti te timei, kahore he mura, kahore he pongeretanga.

Rere! e hoa ma, ehara te ingoa toa, ko te pai hei nui tena mo te tangata, haere iho ki ona uri, ki tenei, ki te ra whakapaparanga.

Ki te pataia mai au e te tangata, "E pehea ana te po?"

E hau kore ana te po, e titi ana nga whetu, e whiti ana te marama, he wa paki

Na, heoi ano te kupu ki a koutou, me tapapa ki runga ki te Whakapono. Ki te tuhonoa tikatia te rakau, ka tupu ka whai hua; a, Ko nga hua o te whakapono, he rangimarie, he tika, he hari.

Akarana Noema 1861.

Na Hare Reweti.

### Te Mahi Whangai Hipi.

Ki te tahuri nga hoa Maori ki tenei mahi, ki te whangai hipi, tena e whiwhi ratou i nga pai e hua mai ana i te whairawatanga. E mohio ana ratou, ko nga weruweru paranene, tarau, hate, aha noa, he huruhuru hipi, e ia whatu e te Pakēha. Ko te hiahia ki te huruhuru hipi i roto i nga tau, nui atu. He homai ta te Maori, he rere wharoro ta nga tangata taone ki taua mea, hei uta atu mona ki tawahi. He mea weiti nga huruhuru, utu pauna ai; mo te pauna 1 hēreni 3 pene; mo te hanarete £7. He mea ano ka nui atu i tenei utu, ma te ahua pai o te huruhuru te ahua he ranei, e nui ai e iti ai nga utu. Ko tetahi pai o te hipi hei mau mo te kainga, hei kai ma te manuwiriri, ma te tangata whenua, a, hei hoko atu kia hua mai ai te rawa, kia ahua tangata ai te Maori ki nga ritenga mo te taha ki te tinana.

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### NGA WAHI TAPU I HIRUHARAMA.

*Ko nya Hahi enei e noho mai i Hiruharama, e tautohetohe mai ra ki a ratou ano mo nga wahi tapu i takoto ai a te Karaiti.*

*Ko te Hahi Kiriki 2,000, ko nga Ratini 1,000, ko nga Amini-ana 350, ko nga Kopita 100, ko nga Hiriana 20.*

*I roto i te rangatiratanga o Takei i ona whenua,—*

*Ko te Hahi Kiriki 13,730,000, ko nga Aminiana 2,400,000, ko nga Ratini 900,000.*

### TE WAIPIRO.

Ka nui te rangatira o nga whakaaro o nga iwi Maori e pehi nei i te kai waipiro; ka nui hoki te tutua o nga Maori e tohe nei kia whakapuaretia taua wai patu tangata.

Mawai e tatau nga kino i roto i te waipiro? He mano, a, ko te tukunga iho he mate. E mate te tinana, e mate te wairua i taua mea. Ko te matua o tenei kai ko Hatana; ko nga tangata e kai ana, na Hatana era iwi kua mau ke i nga rore, i nga mekameka o Hatana taua hunga porangi, a, kote wahikua oti te whakataka mo ratou ko te reinga, kei reira te mamae mutunga kore; a, kahore o reira waipiro hei whakamakuku i nga arero muvamura; ko te waipiro o reira he ahî whanaviki.

E tino wehi ana te tangata whakapono ki te waipiro, ki te waina, ki te pia, ki nga wai whakahaurangi katoa. Te take i wehi ai kei pa ia ki tera kai, kei he ki te aroaro o tona matua i te rangi, kei he hoki ki te aroaro o te ao. Kahore te tangata e piri ana ki te Atua i pai kia pa ona ngutu ki taua kai, e mahara ana hoki ratou ki ta te Atua kupu e mea nei—"Ta te waina, he whakahi, ta te rama, he riri whakamura. Te hunga katoa e whakapohehetia ana e tera, kahore o ratou matau."—Whakataukixx—1

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### NGA WHIKA.

Uniti.....	1
Tene.....	21
Hanareti.....	321
Tauhana.....	4,321
Tene Tauhana.....	54,321
Hanareti Tauhana.....	654,321
Miriona.....	7,654,321
Tene Miriona.....	87,654,321
Hanareti Miriona.....	987,654,321
Tauhana miriona.....	1,987,654,321.

### HE TEPARA.

#### TE WEITI MO TE RIWAI, MO TE KAPIA ME ARA ATU MEA.

16 Tarama . . . . .	1 Aunihi
16 Aunihi . . . . .	1 Pauna
14 Pauna . . . . .	1 Tone
28 Pauna . . . . .	1 Kuata
4 Kuata . . . . .	1 Hanarete
20 Hanarete . . . . .	1 Tana.

### MEHUA ROA.

3 parikona.....	1 inihī
4 inihī.....	1 ringa
12 inihī.....	1 putu
3 puta.....	1 iari
2 iari.....	1 patamo
5½ iari.....	1 rote
40 rote.....	1 paronga
8 paronga.....	1 mairo
3 mairo.....	1 riki
69½ mairo.....	1 tikiri

### MEHUA TAIMA.

60 hekene.....	1 mineti
60 mineti.....	1 haora
24 haora.....	1 ra
7 ra.....	1 wiki
4 wiki.....	1 marama
365 ra 6 haora.....	1 tau

## TE PAIPA, TE TUPEKA.

He kai kino te tupeka, he kai piro, he kai whakatutua, he kai whakamate tangata. He tini nga mate e ahu mai ana i te tupeka, na nga rata i titiro, a, ko etahi o nga rangatira whaiwhakaaro o Ingarangi kua runanga kia whakamutua taua kai nanakia.

Ekore te tangata whakaaro nui ki te Atua e kai i tēra taru kino, e mahara ana hoki ia, ko tona tinana kua waiho hei temepara mo te Atua Wairua Tapu, a ki te kai ia i tera mea, e pei atu ana i tona kai atawhai, ara i te Atua.

He kaiwhakamangere tangata te tupeka, a, ko nga hua o te mangere, he korero kino, he kanga, he tahae, he hiahia kino, me te tini atu o nga he.

He kai tahae te tupeka i te rawa o te tangata. Hoko kau ia i tera kai, ekore e makona, he paoa kau te putanga, piro noa nga tangata wainamu ki taua paoa, a, nui atu te whakarihariha i te tirohangā atu o te hawareware o nga mangai a Paipa raua ko tona teina ko Tupeka.

He kai whakatutua. E heke te mana o te rangatira, e heke i te paipa, ka whakataukiria ia, "He ware." Na, ko nga pai e ahu mai ana i te tupeka horerawa kia kotahi; kimi noa, kimi noa, kihai i kitea kia Kotahi.



## TE MATENGA O TE KARAMU KAHUKOTI NGAURANGA.

I te 12 o nga ra o Akuhata i te tau nei ka mate a Te Karamu Kahukoti. He rangatira nui tenei tangata, he teina-ma-tuakana ki a Potatau. Ko te take i mate ai, he *Waapiro*. Tawaia mai taku mate e te tangata; whakakaitoatia mai; otii, tenei taku kupu ki a koe e te tangata e whakakaitoia ana, ko tona henga hei whakatupato i a tatou. Nei ra tetahi atu kupu—ko te tangata e mea ana e tu ana ia, kia tupato ia, kei hinga.

I haere pai a Te Karamu i taua ra ki te uhunga i roto, hoki mai 'i reira, ka noho ki te whare o Te Kata, he Pakeha kei Waitawa te kainga. Nga hoa haere ko Mere Piriruma, ko Arapera Rangipaeroa. Ka turuawaenga, ka tae atu ratou ki te pikitanga i pahaki atu o te tumu ki Te Kawakawa. Ko Rangipaeroa o ratou i ora; nana a Te Karamu i kukume ake i eke ai. No te ekenga ki runga ka haere raua, ka mahue te hiwi, ka noho a Te Karamu, ka mea atu ki te hoa "Haere ki te tiki i to whaea i a Mere." Hoki ana a Arapera, me te karanga iho, "Kati mai ano koe i kona noho ai, kia tae ake maua." Ka mea atu te tangata ra "Haere, e marama ana au." Ka hoki te

wahine ra, a Arapera, ka riro ake a Mere, tae rawa atu ki te nohoanga o Te Karaimu tirotiro kau ana. Ka pa te karanga, "E Kahu e! E Kahu e!" Kihai i o mai. Whakaaro ai nga wahine kua tae ki te kainga. Tae rawa atu ki te kainga kahore kau. Ka rapua i te po e tona pononga e Poto, kihai i kitea. I te ata ka kitea e takoto ana i Powhetau i te mutunga tai. Ka tae attu te kai korero ki te kainga o Mata. "Kua moe a Te Kahukoti." Hohoro tonu te karakia ata o Mata ma, ka haere ki te tiki i te tupapaku, kawea atu ana ki te kainga.

Huihui ana nga iwi ki te uhunga. Ka korero a Te Taniwha—"E aku teina whakamutua te kai rama, ka poto tonu tatou i te rama. Ma koutou e titiro, he ara ke tenei, he ara hou. Ko te ara o a tatou tupuna, he mate noa iho; he mate pai tera."

I korero hoki a Haora, i tohe ki te iwi kia whakarerea tera kai whakatutua tangata, whakamate tangata; maumau te tangata kia patua huhuakoretia e tenei kai nanakia; heoi, kahore e mohiotia te whakaaro o Ngatipaoa, ka mutu ra nei ka aha ranei. Kia mohio nga tangata katoa, ko ia e kai ana i te waipiro e haurangi ana, he tangata pu ia no te rewera, tona kainga ina mate ko te ahi whanariki. E tino wehi ana te tangata tika ki tenei kai, ekore ia e pai kia pa ki ona ngutu, kei riro ia ki te whakawainga.

Ko te waiata tenei a Te Kahukoti i te uhunga ki a Paora Te Putu i mua tata atu o tona matenga. Ano he mea whakarite mona ano tona waiata, mei te tika o nga kupu.

Kaore te po nei te māfūru te hāu,  
Te tahuritanga ake ki te kopaenga whare;  
Tahuna mai e tama ki te ahi taraiti;  
Ka muri aroha au, te tonga o te ra,  
Te rerenga ki te rua, mawai ano e tapapa?  
Whakaopeope ai te rere mai o te ao;  
Mawai au e kawe nga tumu kei Otaki?  
Te kakau tango ruā nāhau nei e Puke.  
Kei te muri koe Peiñe, nana rawa i tuatahi.  
Nana rawa i tuapeka ki te iti i ahau;  
He inumanga Rama i haurangi ai au.

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Hepetema 11, 1861.

*Ehoa e Tetotorewa e Patene e Aperahamā e Haora e nga rungatira katoa o ngati Paoa tena kou tou hototatou ai tua ehoa ma kati te tohe ki te kai i te waipiro ka ngaro tatou i runga i totatou oneone i tena rongoa whakamate kua mate te rangatira o Waikato o koutou i te waipiro. He aha ta ko utou e tohe whakamutua heviano.*

NA MATENE RUTA.  
No Ngaruawahia, Waikato.

## TE PETIKOHA.

*I nga ra ò nga Apotoro ringihia ana e te Atua tona Wairua Tapu i runga i te kauwhau a Pita, a, tahuri ana ratou ki te pono. I muri mai o tera wa, ka whai petikoha, tau ana te Wairua ki tenei, ki tenei iwi i runga i a ratou inoi kaha. I naianei kua rangona te Petikoha ki Airangi, ki Kata-rangi, ki te tini o nga whenua, tau iho ana te Wairua Tapu ki a ratou, rongo pu ake ratou i tona mana nui i roto i nga huihuinga a, mano tini nga tangata i whiwhi ki te murunga hara.*

*Na, heaha ra i whakahapa ai tatou i nui Tirenì ki nga mahi o te Wairua Tapu ? He kaha kore na tatou ki te inoi, ki te whakapono, inahoki ka oti te tuhituhi,—“ Waiho tenei hei whakamatau moku e ai ta Ihowa o nga mano, me kahore e tuwhera i au nga matapihi o te rangi ki a koutou, a, ka ringihia atu e ahau he manaakitanga ki runga ki a koutou, a kia kore ra ano he takotoranga.”—Maraki iii. 10.*

## TE RETI WHENUA.

Ki ta matou nei titiro, he mahi tika te reti whenua, ara te utu tau. Ko te mahinga o te oneone ki te hunga reti ; ko te papa oneone ki nga tangata na ratou te whenua. Ko te wai-u ma te tangata kei te oncone, mana ano e mahi, koia te pepeha a namata, “ Mahia e tona ringa tino kai tino makona.”

## TE WHANGAI KAU.

Tetahi mahi e whai rawa ai nga iwi Maori, he whangai kau. Ehara te tangata Maori i te mohoao, e matau ana ano ratou ki nga painga e ahu mai ana i taua mahi. Ko tenei kia whai ngoi te tangata ki tenei mea tika kia purero ake ai tetahi wahi o te taha Maori i runga i nga tikanga whakatangata, te ahuwhenua, te whangai kau, hoihohi, hipipoa, me era atu mea.

## WAIKATO.

Kei te noho noa iho a Waikato ; ko te kaha o tona hiahia kei runga kei te pai. Ko te mahi a te tangata he ngaki whenua, he hanga whare karakia. Ko te huihui nui mo nga runanga Maori, e kiia ana kei i a Hanuere te tu ai ; ko Ngaruawahia te nohoanga ; te take he unuunu i a ratou tikanga. Ko etahi o nga rangatira o Waikato kua tae mai ki te mihi ki a Kawana Kerei, kua hoiki i runga i te maranamia, na te mea, ko te pai i whakataturia mai ki a ratou.

## TURANGA.

Ka nui te ngahau o īga runanga o Turanga ki te pehi i te waipiro. Ko Hirini Te Kani te rangatira i uckaha ki te patu i tera kai kino. Ki te inu tetahi tangata i taua wai whakamate, tu tonu atu te whakawa, puta tonu atu te utu mo taua he. Kia kaha e te whanau ki tena mahi rangatira.

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## NGAPUHI.

Ko te iwi poauau nei tenei ki te tonō kau ki a te Kawana kia puare te waipiro ki a ratou. Inu ratou i te waipiro ka aha? Ka ora ra nei? Kua tutua a Ngapuhi i runga i tenei pohehe ana, ka hua ra, nana i hiki te Pakeha kiuta, ko ia kua tango i te Whakapono, kia marama Kehokeho mana tikanga. Ko tenei e he ana ta Ngapuhi. Patu noa a runga nei i te waipiro, e pehia mai ana e te pito ki raro, hoe ana nga tangata o tenei waka, etahi whaka-te-ihu, etahi whaka-te-kei.

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### **Nga Ingoa o Etahi o Nga Rakau Hua a te Pakeha e tupu ana i te whenua nei.**

He aporo, he pea, he aperikota, he nepetarima, he paramu, he metera, he rokuata, he here, he piki, he kuini, he orangi, he remana, he raima, he kuawa, he kerepi, he maupēre, me era atu mea.

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### **TIOKARAWHI, Ara te Korero mo te Ahua o te Ao E nohoia nei e Tatou.**

1. E porotaitaka ana te ao, ko tona rite kei te poi Maori. Ko nga raparapa o nga waewae o nga iwi o te Rawhiti e anga mai ana ki nga raparapa o nga iwi o te Auru; a ko nga wae o ratou i te taha Raro, e anga ana ki nga wae o te hunga ki te pito whaka-te-Tonga.

2. E takahurihuri ana te ao i nga wa katoa; kotahi takahurihuringa o te ao, i roto i nga haora 24.

3. Ko te taiawhiotanga e te ao, ara, ko te roa o te aho tawhio noa te ao 24,900 maero. Ko te matotoru o to tatou

ao, ki te pokaia, puta pu, ko te roa o te aho 7, 926 maero.

4. Na haunga te takahuringa o te ao, koia te ra, koia te po—e kawhaki haere ana ano i a ia, e whakatakahaaera ana i te ra e tu iho nei, koia te hohote, koia te raumati. Ko te mamao o te ra o to tatou ao, 95,000,000 maero. Ko te wahi o te whakatakangahaeretanga o to tatou ao i te ra e tu iho nei, 365 ra; 5 haora; 49 mineti; 57 hekene.

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## Te Whakapono me te Whawhai.

Ko te Whakapono hei whakaora i te tangata; ko te whawhai hei whakamate. Ko te whakapono hei whakapurero ake i te tangata; ko te whawhai hei whakahauwarea hei whakatutua. Ko te Whakapono hei whakatapu i te tangata; ko te whawhai hei whakapiro, hei whakakino. Ko te whakapono hei manaki i te tangata; ko te whawhai hei kanga.

E ki ana te Atua, kaua koe e patu; e ki ana te whawhai me patu. E ki ana te Atua, e koa te hunga hohou rongo, e ki ana te whawhai, e koa te hunga whakatari pakanga. E ki ana te Atua, kia aroha ki nga hoa riri; e ki ana te whawhai, me mauahara ratou. E ki ana te Atua, murua nga hara a te tangata; e ki ana te whawhai, kaua o ratou hara e murua. E ki ana te Atua, me mate te kino i te pai; e ki ana te whawhai, me mate te kino i te kino. E ki ana te Atua, ki te mate tou hoa riri whangainga; e ki ana te whawhai, ki te whangainga to hoa riri ka puhia koe hei utu. E ki ana te Atua, kia aroha tetahi ki tetahi; e ki ana te whawhai me riri tetahi ki tetahi. E ki ana te Atua, ka manakitia te tangata e whakawhirinaki ana ki a Ia; e ki ana te whawhai, ka manakitia te tangata e tapapa ana ki runga ki te hoari. E ki ana te Atua me whakarere te hoa-ri; e ki ana te whawhai, kao; me hanga tonu kia matau ra ano te ao katoa ki te hapai, a, me whawhai nga tangata katoa kia mutu ra ano te hiahia!!!

Ko ahea koia mutu ai te hiahia whawhai a te tangata? Kia poto ra ano i a ia nga tangata katoa o te ao te tua ki raro,

## Rewena Paraoa.

Ko nga mea enei hei hanga rewena hei whakamama mo te paraoa e pokepokea hei kai.

Riwai—3 pauna me kohua me whakakope.

Tote—2 koko nui ko te kapu ra nei o te ringa kia ki.

Hapi—2 aunihī taimaha.

Huka— $\frac{1}{2}$  pauna, ara 8 aunihī.

Paraoa—1 pauna, mea pai.

I te Mane ka kohua i nga Hapi, kia kotahi karana wai, kia hawhe haora e koropupu ana, ka riringi i te wai kau ki tetahi oko, kia matao, me te miraka nei, ka maka te tote, te huka, me te paraoa, ka kororirori ai. I te Wenetei, me whiū ki roto nga riwai kohua, 3 ra pauna. I te Taite ka riringi te wai ki te pounamu ka puru ai hei whakananu mo te paraoa e pokepokea ana.



## Mo te Pokepoke Paraoa.

Ko te tikanga tenei mo te paraoa pokepoke hei kai,

Paraoa— $3\frac{1}{2}$  pauna.

Tote—1 koko iti.

Rewena—2 koko nui.

Wai— $\frac{1}{2}$  panikena kia wera iti nei.

Me kororirori enei katoa, me whakatakoto ki te kapata kia kotahi haora; hei reira ka riringi ki roto kia kotahi panikena wai ahua werawera. Pokepokea kia pupuru, ki ta te paraoa ahua ano, kia kotahi kuata haora e waiho ai i tahaki, ka maka atu ki te oumu kia tunua.



## Ko Tapuika.

Ko te korero tenei mo nga tupuna o Tapuika. I ka tonu te ahi a Tapuika ki Maketu taēanoatia tenei wahi. Ka rere a Tapuika ki Rangiuру i a Te Rangihouwhiri ka whakaaro mai ano ki te kainga ka hokia mai. Ehara i te mea

whakaora na te Arawa, engari nona ano tona kaha ki te tia-ki i Makctu a moroki noa nei. Ko Tapuika te tangata ko Tapuika hoki te whenua ko nga tupuna enei.

- |  |                  |
|--|------------------|
| 1. Ko Tia                              |                  |
| 2. Tapuika                             |                  |
| 3. Makahae                             |                  |
| 4. Pongare                             |                  |
| 5. Whatukoro                           |                  |
| 6. Taua                                |                  |
| 7. Tawakeroa                           |                  |
| 8. Marukowhaki                         |                  |
| 9. Ruangutu — Ko te wahanga tenei ki a |                  |
| 10. Tawakepito                         | Moihi Kupe, ko   |
| 11. Tuheke                             | 1. Ruangutu      |
| 12. Paruhiterangi                      | 2. Putahore      |
| 13. Kamama                             | 3. Tamatehurunga |
| 14. Tupea                              | 4. Te Aruhe      |
| 15. Te Moko                            | 5. Te Hautapu    |
| 16. Tutea                              | 6. Titoko        |
| 17. Paora Paruhi                       | 7. Wharehinaki   |
|  | 8. Moihi Kupe.   |

## WAITARA.

Ko nga korero enei o Te Teira mo Waitara,  
 “Ehara i te mea no te tangata kotahi [te whenua]; tenei tangata tona pihī, tona pihī. Ko te pa e noho nei matou i a Pirikawau, i a Koro. Kei roto i te hopua i a Wiremu Kingi. Kei tua i te paraki o nga hoia i a Wiremu. Te taha ki Waitara i a Wiremu Kingi; kei te taha kiuta o te pa hoia i a Wiremu Kingi.” Na ! na ! na ! na ! Keihea koutou e parare nei, e huka nei te waha ki te korero i a Te Teira anake te whenua ? Heahea ma, tinihangā ma, tangi whenua ma, kei hea koutou ?

## HIMENE.—No. 1.

Te Mita, C.M. Te rangi—ko “ST. STEPHENS.”

E Ihu, e te kai-wawao,  
Te haere ana mai,  
Ki au, ki a ia, ki te ao  
Katoa, tau atawhai.

Ou toto, mau e whakapa  
Hei muru mo nga he  
Ahaku, kia we te ma,  
Kia we te ngakau ke.

Kia we te motuhake au  
Hei uri mo te pai ;  
He manga whakatupu, nau,  
Kia hua tonu ai.

E Ibu e te kai-wawao !  
I enei, o nga tau,  
Kia tata mai, kia pamamao  
Te hara, i ahau.

## HIMENE.—No. 2.

Te mita 8's. & 7's. Te rangi—“QUEENSBOROUGH.”

E te nui, e te Tapu,  
E te Wehi, e te Pai !  
Ma te ngakau koe e rapu  
Tera koe e anga mai ?  
Tera koe e whakamana,  
I te kupu a te he ?  
Mau ano ra nei e pana,  
Enei kai kukume ke ?

Nei to kupu, whakaora,  
“Kinihia, e riro mai ;  
“Oti ana i au te hora,  
“Aku nui, aku pai,  
“Kanaka e pouritia,  
“Nei ano ahau, hei Pa ;  
“Haere ake,—inumia,  
“Taku puna whakana.”

Akarana, 1861.